

had bene worse thought of. Now he & all the Iewes in the Empire
 speak better of Christianity. And some by that haue bene baptized:
 and one D. told that he would be baptized and come to England:
 he is the man that prefaced to Aruc: So a rare learned Iew, to who
 at *Basil* one gaue *Rubens* epistle, and shewed the apostles *Thalmu-*
dicall rare skil, he made request to the Professours when the party
 was gone, to desire him to returne to instruct him more fully: (but
 the party could not) and afore requested his teacher to translate in-
 to Ebrew, as he spake to him, the new Testament. This deserued bet-
 ter then your language. You say the party feigned that whiche is
 written of his praise: and scoph his skil in Ebrew and Greeke: and
 terme him an asse, and offre all disgrace. For all, Christians & Iewes
 should thinke you vnworthy to haue the benefit of Christian poli-
 cie. And as you know you haue the Anathema maran Atha giuen
 you. It returneth to the giuer if you deserue it not. If your desert be
 doubtles, you are surely miserable: as in your perpetuall vntruthes
 and misvsing of the Realmes authoritie to Satans slavery. So when
 you scophed the hope in the *Scottish mist*, and the *Brittish* nation,
 what meant you but to endeuer to set millions to kill one another.
 Six yeares *Beza* noised a Testament bent badly, and *Genena* meant
 to kill one for leaning on the *Scottish mist*: as three Scottes there
 then tolde the party: and *Beza* wrote much alike to your old head.
 Yet the party boldly printed the *Scottish mist* then to be his King.
 And now with what face can you looke for any good subiect, who
 knowes the blessing of the *Scottish mist* turned to a shyning sunne
 euer to wish you well: after your so great endeavour to overthrow
 your owne nation; The *Brittish* nation would, as *Dauids* 37. wor-
 thies, haue layde their life in their hands for their lesfull Prince, then
 and now most deare King. And wisheth you, after pardon, to be an
 hartie subiect. Great cause you haue.

To the Reader.

AS *Britanie* conteyning *England* with *Scotland*, a *Scott* is not borne
 in *England* because he is borne in *Britanie*: So *Hades* conteyning
Heauen and *HEL*, our *L.* his holy soule going to *Hades* to his holy
 toy, can not be said to goe to *HEL*, because his went to *Hades*. But
 the barbarous translation should be lothed of all wise & such as would
 not descend to *HEL*, to their eternall woe.

had bene worse thought of. Now he & all the Iewes in the Empire
 speak better of Christianity. And some by that haue bene baptized:
 and one D. told that he would be baptized and come to England:
 he is the man that prefaced to Aruc: So a rare learned Iew, to who
 at Basil one gaue *Rubens* epistle, and shewed the apostles *Thalmu-*
dicall rare skil, he made request to the Professours when the party
 was gone, to desire him to returne to instruct him more fully: (but
 the party could not) and afore requested his teacher to translate in-
 to Ebrew, as he spake to him, the new Testament. This deserued bet-
 ter then your language. You say the party feigned that whiche is
 written of his praise: and scoph his skil in Ebrew and Greeke: and
 terme him an asse, and offre all disgrace. For all, Christians & Iewes
 should thinke you vnworthy to haue the benefit of Christian poli-
 cie. And as you know you haue the Anathema maran Atha giuen
 you. It returneth to the giuer if you deserue it not. If your desert be
 doubtles, you are surely miserable: as in your perpetuall vntruthes
 and misusing of the Realmes authoritie to Satans slavery. So when
 you scophed the hope in the *Scottish mist*, and the *Brittish* nation,
 what meant you but to endeuer to set millions to kill one another.
 Six yeares *Beza* noised a Testament bent badly, and *Genena* meant
 to kill one for leaning on the *Scottish mist*: as three Scottes there
 then tolde the party: and *Beza* wrote much alike to your old head.
 Yet the party boldly printed the *Scottish mist* then to be his King.
 And now with what face can you looke for any good subiect, who
 knowes the blessing of the *Scottish mist* turned to a shyning sunne
 euer to wish you well: after your so great endeavour to overthrow
 your owne nation; The *Brittish* nation would, as *Dauids* 37. wor-
 thies, haue layde their life in their hands for their lesfull Prince, then
 and now most deare King. And wisheth you, after pardon, to be an
 hartie subiect. Great cause you haue.

To the Reader.

AS Britanie conteyning England with Scotland, a Scott is not borne
 in England because he is borne in Britanie: So Hades conteyning
 Heauen and HELL, our L. his holy soule going to Hades to his holy
 toy, can not be said to goe to HELL, because his went to Hades. But
 the barbarous translation should be lothed of all wise & such as would
 not descend to HELL, to their eternall woe.

Declaration of gene-

ral corruption of Religion, Scri-
pture and all learning; wrought

by D. Bilson.

*While he breedeth a new opinion, that our Lord went from
Paradiseto Gehenna, to triumph over the
Devills.*

**To the most reverend Father in God I o n n W m.
Doct. in Divinitie, and Metropolitan
of England.**

By H v e n B r o w n e



1603

DECLARATION OF GE-
nerall corruption; of Religion, Scripture, and
all learning; wrought by D. Bilson.

&c.

Religion
troubled.



DOCTOR *Bilson*, inventing a new opinion
that our Lord descended from Paradise to Ge-
henna, to triumph over the devils, troubled all
Religion and learned writers. In religion thus
he missed. Wee beleeve that Devils are yet in
this world; and the scriptures assure vs of that.
Wherefore it were most ridiculous to feigne
a journey to Devils thither, where they were not. If some were,
as carriers of soules, yet not as tormented, and dwellers there be-
fore the time.

Scriptures
marred,
Psa. 16. in
the right
meaning by
all Iewes.

Againe, *Gehenna* were an holy place, if the altar which san-
ctifieth all that it toucheth went thither. But none may so thinke.
And Devils in this world knew Christ to be the holy one of God,
and tremble. And no heere know we why he should goe to Ge-
henna for them, and God telleth all that we may know. Besides,
soules in *Hades* holie and contrarie know all the others case, as
men here that haue but a great ditch betwixt them: and they are
much deceaved, who thinke Hell to be in this world, lowe in the
earth. Before Gods throne the wicked are tormented for euer and
euer. So both sides knowe one the others case: that without com-
ming to them, they see what is done. And our Lord would not
haue taught vs, (Luc. 16.) that none can passe from one sort to
the other, if he had bene to take that iourney. The Bible taught
no such dream. Therefore it is but a dreame. And thus religion is
disturbed. Scriptures D. *Bilson* brings three, as hauing no more;
the 16. Psal. Which is thus: *Thou wilt not leaue my vitall soule*
to death, and, by a consequent, neyther my body in ayer, or graue:
nor my soule among soules till the bodie see corruption.

So the generall consent of *Ebreys* take the wordes. Yet hee
would

would thus translate all: *Thou wilt not forsake my soule in Hell.*

The nipper of others, as arrogant in Ebrew studies, shalbee told that hee hath missed foure times in foure wordes. Hebrews shall iudge; and for the 70. all Greekes, the rare Fathers.

4. Paulus most grosse in D. Bilson in 4. words

The second scripture that he durst adventure vpon, is this: *Him*

God raysted vp lasing the sores of death. Saint Peter spake to Saduces, that would not heare of soule, spirit, and Hell. And that the sores that made the soule leaue the body were by Gods power disannulled, and it receaued the soule and life: And therein Christ brake for vs the bandes of death. D. Bilson would haue death the

Act. a perverted to blasphemie.

second death, and that our Lordes soule had the second death. You know full well that his soule shall haue the second death for ever and ever, vnlesse he reuoke this blasphemie. It is great pitie that D. Bilson consulted not with others before such wordes fled through the hedge of his teeth. Higher blasphemies neuer were vttered. The third and last text of all that he durst trust, is cleane contrarie to his purpose, shewing the plain effect of the Ghospell.

Say not in thy harte who can go up to heauen, to bring Christ down? Or who can go to the Deepe to bring Christ from the dead? But if thou beleue that Iesus is Lord, and that God raysted him from death, thou shalt be saved.

The third & last texte most brichte.

The incarnation and resurrection, both made plaine, are by St. Paul the heads of doubt among Iewes. But D. Bilson dreameth of a Hell here. Chrysostome and Oecumenius would haue taught him better. And these most Holy scriptures, the ioy of our soules, hath he most grievously corrupted.

A monstrous dreame.

Endles be the faultes in this marring of scripture, and no time would serue to write them. Moses now by him, hath not all Religion. For he could not father vpon him this doctrine of going from Paradise to Hell. So neither all the Prophets volumes.

Moses made vnperfect,

And David once only (and in a sence neuer known, till Doctor Bilsons daies) teacheth that our Lorde going a victour, and triumpher ouer the powers of darknes from Paradise, as vnto greater danger by millions of degrees then before, doeth praise God that he did not forsake his soule in Hell, but losed the sores of the second death before him: and to that deepe our mindes must descend, by D. Bilson, if we will be saved.

Danger feigned by D. Bilson after triumph.

Thus vile for wisdom he maketh the rocke of salvation. By D. Bilson our Lord hauing passed his danger here, where he praied vnto

vnto

unto him that could saue him from danger, and being made perfect and gone through the veyle of his flesh into heauen, after all this was in greater danger then before, which needed a miracle of the Godhead to lose before him the sorrows of Hell. Otherwise the Humanity had not by it selfe gone through all, but had perished in the world invisible, saving that God did not forsake his soule in Hell.

Most strange
miracle told
by D. Bilson
of men that
refused even
plainest mat-
ters

All Ebrewes
reiected for
their owne
tongue.
The strict
propriety
of Psal. 16.

Bilsons re-
iection of all
Hebrewes
would be
ruine to all
stay of Re-
ligion.

And of this danger David must speake to the prophane world, before they beleueed the resurrection and scante the creation of visible things, and of spirits had heard little: and of soules immortalitie and Paradise; and neuer heard where out of this world devils keepe. All these things being stepped ouer, a danger, after all was performed, must be holden from David by words neuer so before vnderstood; to make the Scripture a nose of waxe and all the old Testament vnperfect: But for one place drawn beyond all wit. Also the Gospell must be vnperfect, omitting parte of beliefe. And all Saint Pauls fourteene Epistles, but for one terme *Abyssus* taken in the Devils sence, not in Heathen or 70. sence. So all fall. The generall consent of Ebrewes in Baba Bathra was cited that they make this sence, Psal. 16. He dyeth not of whom that is so spoken in strict propriety, and Peter addeth but this, *to die he was, but not to carrie in death to corruption.*

All Ebrewes Doctor Bilson reiecteth for their grammer sence of *Sheol*. None ever reiected all Latins for Latine, or French for the French: yet D. Bilson dareth reiect all Hebrewes for Hebrew: such an Hebrician is he. By the same doctrine he might teach neuer to hope for sound knowledge in any parte of the lawe: no not for one letter; whether it hath the forme that God wrought in the two tables or a later invented. And for the very forme as *Tan* in Ezechiel mistaken, and *Rempham*, much coyle is kept. And in our daylie Hebrew Bibles, wordes 848. come in the margine by Gods authority, and yet checke not the text; & the French of Late translating the margine, Esai. 9. troubled some greatly, gathering a contradiction betwixt the old; and new translation. For all this no D. without Rabbins helpe can tell what wordes make the Bible.

A certeyn helper of D. Bilson who can assiste him to marre all learning and Religion, (one whom you leaue though he be your Chapleyne to answere for himselfe) he, as his learning and skill,
will

will at once shew it selfe, makerh the eldest Rabbines 300. yeares later then the Apostles.

So the Massorites, observers of the Letters and shorte writtings, and little particles innumerable, often in one line, with millions of millions of notes, all they were nothing worth.

Errour of
300. yeares
for Rabbins
age.

For we seeke how the Bible stood in Ezraes age not how 800. yeres after and all the Iewes hold that the Massorites began with Ezra. Neither could we otherwise say we had the Bible. Without help and knowledge of the Massorites, no printer can ever print the right Bible.

Without
Massorites
no Bible can
ever be true-
ly printed.

Rob. Steph. in Ester tenth putting the margine in the text, for Xerxes, committed a great faulte: and Plantins heyres will now print after the Massoreth, missing often hitherto. As in Daniel 8. all misse though the Massoreth els-where warned of that place: Bombergiana the lesse mention in the margine a right reading: but not yet printed in the text.

By the Massoreth all words be past corruption: who if they had not bene of Ezraes time, Bibles had infinitely disagreed: now they be sure, though copiers misse now & then. So 800. yeares in Rabbins age are missed to disgrace all certainty of Scripture. But whereas in the New Testament the Apostles still tell of Iewes matters, & all their speeches be in the Talmud (as men of one common weale must agree in the same chiefe heades:) this would neuer be by Iewes 300. yeres tossed from their own tongue and state, that Ierusalem Talmud should be parcelled, by later men then the tongue 300. yeres: and that poore base men voide of wealth, leasure and liberty, should search all the law most curiously. Who would thinke so? They say, that from age to age their Fathers left works: the chiefe sayings of all which the Ierusalem Talmud and the Babylonian and Midras Rabba and such like record in the same words.

Of other
Rabbins
age.

Rabbins
continued
throughout
all ages.

And Onkelos by all graunts is neare the Apostles time: & Vziel of their time, but a compiler of farre elder: and Targum Ierusalem in Cyrillis age famous as auncient, called of him Samariticon, vpon Genes. 4. And seeing many thousand Levites had learning in thier charge and all Israell (saving hand-laborers) frequented divinity schooles to heare and speak twise a weeke; how should they omitt to write observations, such as we haue now, full of vnspakeable labour and long study? All that is in the new Testa-
ments

ment is handled here & there in the Talmud, and much largely: where, in knowen things our Lord would be short. So D. Bilson missed much for Rabbins, to the ruine of all Religion, and to augment Sathans blindnes.

That the
Scribes
knew no
terme in
Moses for
Hell.

An other matter of singular vse suffereth disgrace by D. Bilson. The Sadduces noted that Moses never named lyfe eternall, nor resurrection, nor place of ioy or torment: nor any Prophets, but in visions. The Scribes graunt this; yet bring matter from Moses for all this, and shew that the scoffing world was to be taught as beastes by the bellie openly, and closely to life. But when Prophets ceased and open prophecyng, and iron-legged Macedones turned Iudah much to be Sadduces, & schooles were but of few: then they enacted tearmes of better hope, as world of soules, Iudgment day, Paradise, Gehenna, Resurrection, Feasting in heaven: and such. And this the newe Testament alloweth.

By D. Bilson all this were vaine, or he himsele. He can find in the law a proper name for Hell. And how would hee haue vexed the Sadduces if hee had bene in their dayes; All the Scribes had bene nothing to him.

Of Greekes
in all sortes.

Now after Ebrews let vs search Greeke affaires. God advanced Greeke with daylie increase, first when Iudah went to Babel, then Pisistratus tyrant of Athens brought Homer into high vse & glory.

And many Poets for sentences, comedies, and tragedies, florish daylie. So Physicians, Philosophers, Orators and Historiques for two hundred yeres paines, that the Greeke tongue came to an vnspeakeable perfection of elegancie.

The Septu-
agint:

And the Iewes (taught by Daniel that soone Grecia should reigne) before hand studied Greeke. And God shewed the vse of their labour. For when the iron legged Macedonians began to reigne, they required, and had the Ebrew holy bookes all turned into Greeke, wherein the translators shewed wit in applying most diuinely heathen greeke to diuinity. And they shewed excellent skill in all Greeke kindes.

The Apo-
stles have al
the Iewels
of greeke e-
legancy.

And when the Macedonians by 300 yeres government, had carried Greeke from the West over all, & Iewes with Greeke Bible: then our Lord cometh and his Apostles to shew Greekes in their owne language and meaning all the mysteries of salvation: and gather all brave termes from heathen plainly to diuine vse, 4000. feveral wordes into one little booke, that the most parte of woords

are vsed but once, which is not so in the old Testament. The 70. did the like, who to one Ebrew word gaue eleven Greeke now & then, to shew Heathen all eloquence in their kinde.

To apply heathen Greeks to the Prophets and Apostles, the Greek Fathers laboured another 300. yeres, to shew how they had the same speeches still, though in matter not well carried. Iustine Martyr to heathen is much herein, and Clemens Alexandrinus hath contriued all heathen hither, being a store like Alexandrian Library.

The greek
fathers com-
pared hea-
then most
narrowly w
Apostolique
greeke,

Eusebius also is not a little in this sorte, and infinite others specially for the maine, the eternall state in *Hades*; for good, as Abraham Luke 16. and Ioseph Gen. 37. and for wicked as Dives, Luk. 16. And as heathē 3000. yeres made *Haden* the lodge of all soules and the Philosophers helde it an happie thing to go soone thither. So in the Creede heathē would say that by *to katelthein eis hadou*, we meant a most happie passage from this world to God. And so all the Fathers place the happie Fathers in Hades, and meant no worse lodge. To dash all foure, thus ariseth Bilson.

Bilson leaueth heathen to their alleagers, and saith for Iosephes Hades, that the Greeke Fathers that placed his soule there as in Paradise, vnderstood not the 70. and that S^r. Luke. 16. teacheth to vnderstande Haden for Hell, because the rich man is in it as though Abraham were not there also. And to conclude for heathen greeke, the 70. the Apostles, the Fathers, he disannulleth all common agreement for their Greeke, as though he had made a vowe to roote out all learning, with Religion. Witt also cometh in question. Our subscribing to Zurichke sayeth: *Per inferos intelligimus paradysum*, &c. most faithfully and learnedlie. Yet Doct. Bilson being told that Hades to the good is Paradise would needs prove that Christ went to Hell because he went to Hades. Yet whē all Greeke Doctors place all the Fathers in Hades (and they place Christ no lower) he will not haue them in Hell. And thus with strange dealing, he hath by preaching, and great sale of his errors, sought the destruction of Religion, of Scripture, of Ebrew tongue and learning, of all kindes of Greeke elegancie, and all proceeding in disputing, by taking that for all his argument, that is truly affirmed to be cleane contrary.

D. Bilson
teacheth
greeke to
all greeke,

To your G. by order complaint was to be made, that you should with all your learning and might bring D.B. into the right way.

It

It is a pitifull thing that Bishops should be found infinitely full
of error for the grounds of faith, and learned studies, then any o-
ther in all the Kingdoms.

A mind that loved the truth and heard that the Greeke in the
Creede for 3000. yeares vsd, in our Lordes soles passage, is no
more then to go hence to God, would make no more stirre, but
wisely confesse that by Heathen Greeke the Creede penned for
Heathen must be expounded. And that cleare plainnesse besee-
meth a publike arbridgmet of faith, such as to all the simple folke
ought to be expounded. Your heart and confession by *Maister*
King at *Franckfurt* knoweth who hath cleared the trueth. And
how can you suffer D. Bilson to deceaue the people?

And D. Bilson being in high place should seeme flexible vnto
the trueth: as his blame for stubbornnes in heresie would be noto-
rious. And if he would plainly & absolutely confesse that he hath
bene deceived, and that the Greeke in the Creede teacheth most
certainly that our Lordes soule ascended vnto Paradise from the
crosse, and never descended into Hell, this humilitie would be his
high commendation, & cut of an infinite companie of his errors.

As you are holy Fathers and partakers of the heavenly callinge,
kicke nor against the spurre. But say: let him be *Anathema Ma-*
ran Atha, that loveth not the trueth of Redemption. It is a most
high iniurie against God and the Kinge, that the Church is led
amisse by Bishops errors.

God giue all vs vnderstanding in all thinges, and garde our
hearts and mindes in the knowledge and loue of
our Lord and Saviour: that in all partes
of holy doctrine we may nourish
peace and trueth.

(*)

